Pacific School of Religion

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"Knowledge we ask not—knowledge Thou
hast lent;
But Lord, the will—there lies our bitter
need.
Give us to build above the deep intent
The deed, the deed!"

THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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A NEW HEART FOR THE NATION.

The voice of Dr. Washington Gladden is heard still in the land. The Pilgrim Press has issued a volume of recent sermons given by him—with the title of The Interpreter. They were arranged by Dr. Gladden in February for publication. One which greatly interests us just now has as subject the words which form the caption of this article. Dr. Gladden presents (in this sermon written before the war) the judgments of the wage-paying and wage-earning classes of each other. First, he asks what do the wage-payers think about the wage-earners? Do they find them to be inspired with the spirit of economic and social justice? Do employers as a class feel confident that laborers as a class are disposed to be fair and equitable and reasonable in their dealings with employers? And he answers: "We are constantly hearing testimony to the contrary. The general opinion of employers seems to be that workmen, as a class, are inclined to shirk and soldier, that they are constantly trying to get the advantage of their employers, to crowd them into a corner; to extort from them unreasonable compensation for their work; that they are constantly becoming more unreliable, more discontented, more troublesome. There are exceptions, of course, among them, all the employers would say; but this is the general tendency of the working class. If we take the testimony of the various employers' class journals, that is the general condition."

Dr. Gladden's conviction is: "I am inclined to believe that there is a great deal of truth in these testimonies. I do not believe that the attittude of the working class toward their work and toward their employers is all that it ought to be. I think that the most fair-minded employers have a great deal to endure from the unfairness and dishonesty and ill-nature and bad faith of the people who work for them. But if they are anywhere near right in this, then it seems to be pretty clear that our democracy has not succeeded in inspiring this largest class of our population with the spirit of economic and social justice."

Next Dr. Gladden turns to consider what working men have to say about their employers. He asks, "Do they find them to be inspired with the spirit of economic and social justice " And his answer is: "Not uniformly—if we may credit their testimony. * * * Reasonable workingmen recognize the fact that there are employers who are disposed to treat them with entire justice, but the general opinion of the working class is that the employing class is bound to get the lion's share of the products of industry; and, as a rule, where it can, that it lengthens the day, increases the task and lessens the pay—crowding the workman down to the verge of starvation or over it. Dr. Gladden declares that he is compelled to say that investigations in several great centers give some strong confirmation of the workingman's judgment. And he concludes: "If it is true, then we must admit that our democracy has signally failed to inspire the other section of our industrial society with the spirit of economic and social justice."

Dr. Gladden considers public service next, and concludes that there is far from being that disinterested unselfish service which is needed if our democracy is to thrive and live. He asks, "What constitutes a good ruler?" and his answer is: "It is the capacity and the passion for disinterested, unselfish service. No man who lacks that quality can be a good ruler." The words of Jesus are quoted: "He that would be great among you shall be your servant, and he that is chief shall be servant of all. * * * You call me Lord and Master, and so I am; but I am among you as one that serveth." And Dr. Gladden declares emphatically: "There can be no question about it—the first qualification of a ruler is the capacity and the passion of service. From all suspicion of egoistic motive he must keep himself free."

Dr. Gladden shows that it matters not how many or how few the rulers, this spirit of disinterested, unselfish service must characterize them one and alll. And, "if the main business of rulers is looking out for themselves, then the more there are of them the worse the government will be." * * * "If the power of a government should be handed down from a king whose function was unselfish service, to a people, all of whom, or most of whom, accepted it selfishly, either shirking the exercise of it whenever they could, or using it mainly for their own profit, the democracy thus created would be no gain over monarchy; it would be a vast and fearful loss."

One of Dr. Gladden's postulates is that the people are the rulers—"but they have never yet got hold of the real meaning and spirit of rulership." We cannot at this time follow Dr. Gladden in his course of reasoning, but he finds himself unable to say that our governments in city, state, and nation have been of such a character as to show that it was the purpose to serve the common weal, and such as to inspire the people with the spirit of social and economic justice. In other words there has been in general no manifestation of a willingness to spend and be spent in unselfish service. "I fear," he says, "that we cannot in any large sense claim any such thing for our rulers. I fear that in politics, as in business, we have generally assumed that every man should look out sharply first for his own interest—that this indeed was his primary duty; and that if all men did this, giving themselves little or no concern for the common weal, a wise Providence combining and overruling all these individual selfishnesses, would work out a beneficent result. Something like that is the social philosophy on which our political and economic society has been built."

This wisdom has not, it appears, been justified by her children. Dr. Gladden continues: "There does not appear to be any supernatural alembic in which aggregations of individual egoism are transmuted into a collective altruism. On the contrary our experience shows that a society in which individuals are encouraged to look out sharply for their own interests, political and industrial, and to give themselves no particular concern for the common good,

will be a society in which there will be no social coherence; in which envy and suspicion and ill-will will prevail; in which there will be a plentiful lack of the spirit of economic and social justice. Such a result seems to be natural and inevitable. What the nation soweth that shall it also reap. The spirit of discontent, of smouldering enmity and antagonism which darkens our sky and threatens our peace, breaking out now and then in tumult and riot, is the legitimate fruit of the social philosophy by which we have been trying to guide our lives. It is the heart of the nation that is thus disturbed and embittered. And the heart of the nation is sore because it has been transgressing the law of its own being. It has been trying to build up a social organism by the use of unsocial forces. It has been putting its trust in the beneficence of selfishness when it ought to have known that the law all life is love. It must have known that a king could only rule by serving his people, but it has imagined that a democracy could rule if every ruler served himself. That is its sin—the sin which has brought upon it discontent and trouble and confusion and fear."

Where does Dr. Gladden find the remedy for this condition? He expresses at once the judgment that the ordinary remedies on which the current socialism propaganda puts the emphasis do not go to the heart of the matter. He quotes a man whom he calls "a penetrating thinker" as saying concerning socialism: "The question is not whether the system is good enough for the people, but whether the people are good enough for the system." That thinker is quoted further: "Socialism in essense is not so much a promise of satisfaction as a call for self-restraint. Far from satisfying us automatically by giving us all we want or all we think we ought to have the chief function of a socialistic state would be precisely that of imposing just limits on our desires. Are we ready for these limitations? No covetous community could bear the socialistic yoke for a day. In promoting socialism we are invoking a system of authority which will put restraints on all classes precisely at that point where hitherto no class has shown itself willing to put restraints on itself."

Dr. Gladden dwells on those words, "No covetous community could bear the socialistic yoke for a day"—not in any argument against the many good features of socialism, long recognized by him and toward which he has long believed that mankind is moving; but in order to emphasize the truth that what the nation needs is a new heart. "We say sometimes that the cure for the evils of democracy is more democracy, but this does not mean more competition, it means more brotherhood." And finally, quoting and endorsing the dictum of one who he says is not a doctor of divinity but a master of political science: "The task of individual and social regeneration must remain incomplete and impoverished until the conviction and feeling of brotherhood enters into possession of the human spirit."

ONE OF THE FAR EAST PROBLEMS.

In a recent number of the Journal of Race Development, the Rev. Dr. Gilbert Reid of Shanghai, director-in-chief of the International Institute of China, considers the relations between Japan and China as they relate to the United States in a true or possible international relationship. He states that a few years ago when Japan came out with the Twenty-one Demands on China, he was against Japan, but he does not believe that he was unjust to her. His writings, he declares, were futile; that he incurred the ill-will of the Japanese and reaped no reward from China—finding that "to help the Chinese government is rather a thankless and useless task."

Dr. Reid is of opinion that these Far Eastern questions need calm and careful consideration, and in an endeavor to help reach a just view he presents two or three courses or theories—any one of which might be pursued. First, he presents what he calls the ideal thing—open door and equal opportunity. After brief elaboration of this, he remarks: "It would mean that China is not to be ordered about by any out-side power or combination of powers. It would mean that Japan is to have a chance as well as England, and the Central Powers as well as the Entente Allies. It would make China again the house of cosmopolitanism."

A serious modification of this theory is mentioned—one of former days. This established over China a sort of protectorate; it Egyptianized her. China was put in bondage; there was complete unity of all the great powers—with China left out. Dr. Reid's conviction as to this is: "I think that in general all the powers have enough to do to look after themselves without trying to boss China. Self-development is better than development from the outside. The latter is an excrescence."

Dr. Reid presents next a still greater modifications of the ideal theory, practically a destruction of that theory—one which has sprung up since the world war began. It was proposed some time ago that the Allied Powers take China in hand—and even before the end of the war. All this regardless of the fact, says Dr. Reid, that they already have enough to tax them—the white man's burden. When this theory is at the front Dr. Reid finds that the British suppose they will take the lead in this guardianship. Americans think they would be on top as being the best friend of China, while Japan is of opinion that she should be chairman of the supervisory board. This theory strikes him as more selfish all around than the previous one—totally inconsiderate of the wishes or needs of the Chinese.

Next Dr. Reid comes to what he calls a modification of both the deal and the two unideal theories—that Great Britain and the United States "so work it that they alone can save China (to use a good phrase). However, this salvation must wait till after the war, the British and Americans meanwhile drawing together. But, Japan, near by, has it in mind that she will save China—or as it was put some months ago by the Japanese, "assist China." Dr. Reid's comment is: "Britons and Americans placed in charge would work marvels in China. But it can't be done. First because Britons and Americans have enough to do; and secondly, because Japan has more leisure, more right and opportunity to work the miracle."

In the course of his article Dr. Reid comes to a consideration of what he calls the "Other practical and more probable theory, though not by any means an ideal one." This is that Japan and China co-operate and that Japan alone be given the power to reform and develop China. If the ideal theory must fail, then, he says, "I advocate this one. Here I am pro-Japan on a theory that seems most workable."

He proceeds then to give his reasons for this attitude.

"First, if the Japanese are to be hampered in any peaceful penetration into the Americas, into Europe, into Australia and into Africa, then they ought to have a chance in Asia, particularly China, through propinquity of territory.

"Secondly, Japanese and Chinese are near kinsmen.

"Thirdly, the Japanese understand the Chinese better than do Europeans or Americans.

"Fourthly, the Japanese style of living is more simple, and Japanese partnership would be less expensive than anything from the West.

"Fifthly, the poltical problem in both countries is much the same.

"Sixthly, Japan already through the currents of war has been swept into the inner court of China's structure, and

she is not going to retire at the mere request of Europe or America.

"Seventhly, there is a big probabality that Japan will be left in the lurch, with a ring of iron around her worse than Germany ever had. When the war is over there will be a break between England and Japan. The relations between Russia and Japan are rather spoiled. Those between the United States and Japan will be strained in proportion to the new approach of America to England and France. Japan must make some combination or she will in time be crushed, at least Japan should make up with China."

The idea is that on this theory there is merely co-operation and alliance; that Japan must have no ambition to seize any more of China's territory; and that she should also avoid political intrusion. Dr. Reid states that another very bad theory may or may not develop from this theory—and that is, if China, even with Japan's help and advice, should refuse to reform, and keeps on fighting with herself, "Then in all probability and with good reason, Japan will go further and make a protectorate of China as was done in Korea." As to this he writes: "Japan today disclaims any such intention, just as she disclaimed it in Corea and England disclaimed it in Egypt, but circumstances can arise that will compel Japan to do more. These circumstances are China's inability to reform herself and her readiness to forego independence of action in all international relationships."

If, then, the first and ideal theory is to be abandoned—these last two seem to Dr. Reid, "the most fair and natural.' And as to such he says: "It means the predominance of Japan in all Eastern Asia. If the open door is to be closed even so little, then the special interests in China should go to Japan."

He states thaat he prefers the ideal; but asks, "Can it be reached after all the havoc of the world war?"

WHEN MEN WAKE UP.

"Surely the Lord is in this place; and I knew it not!" cried Jacob, awaking out of sleep. God comes into the dreams of men with much of the aspect of unreality; but when they awake they behold Him face to face.

And they are often surprised to find how He has crowded Himself into unlikely places.

A man who was just waking up found himself in the midst of a rollicking bunch of soldier boys, thousands of them. There was nothing artificial about those fellows. It was the simple, the direct, the elemental that held them in its grip. That being true they expressed themselves in ways that would not accord with many of the mandates of polite society. They were restless under attempts to tie them down to the restraints of the conventional. Apparently they were dominated by a rather reckless surrender to the things of time and sense.

But one who was well awake and who, because he was awake, could see God, came out and stood before these men and spoke to them of God, of Christ, of the things that feed men's souls. And he did it so simply, so directly, so assuringly, that the eyes that sought his face become intent. For the Lord was in the hearts of those men, though a casual onlooker or a man half-awake would have known it not. The atmosphere was not strained when the wide-awake man spoke about God because he knew what he was talking about—and his listeners knew, too.

So many of us who think that we believe God is everywhere only half believe it. The professed Christian who goes into his church every Sunday to meet God there but who does not "believe in foreign missions"—how can he accept a creed that includes the omnipresence of God. God is in India and China and Africa and the islands of the sea, but many professed followers of the Teacher who gave the Great Commission know it not. A Chinaman, a Hindoo, an African, a South Sea Islander—how can such as they know God! O man, with the sleep-haze clouding brain and heart, wake up, heed the Voice that is caling out, "Ye shall seek Me and find Me when ye shall search for Me with all your heart"; and when your eyes are cleared that you may see Him you shall exclaim "Surely the Lord is in this place—manifesting Himself among these great sections of humanity that have been distasteful to me—surely the Lord is in this place, and I knew it not!"

Harold Begbie, because he was awake to God, found Him ready to crowd His way into the hearts of rum-soaked outcasts in London slums. But God does not avoid the mercantile and the factory sections as He moves down into the slums. "They are moving God in from the country!" exclaimed a Man of Vision awhile ago. He had found God in the midst of a sooty town where huge, grim, furious chimneys were flinging to the breezes the smoke-banners of Labor. God had gone there to try to make the Golden Rule work in a factory environment—and He seemed to be succeeding!—W. N. B.

PEACE TALK IS USELESS.

As the ranking Republican member of the Foreign Relations Committee, Senator Lodge of Massachusetts undoubtedly expressed the sentiments of a large majority of the people of this country when he said in the United States Senate a few days ago that there could be nothing other now than a dictated peace. "No peace that satisfies Germany will ever satisfy us," said Senator Lodge. "It cannot be a negotiated peace; it must be a dictated peace, and we and our allies must dictate it." This, of course, means a war of considerable duration yet, and from it no loyal American can flinch.

From the time that our nation entered the world war The Pacific has had but one attitude toward it—that we must see it through; that victory must crown our arms and those of our allies. But, one does not need to ignore the causes of the war in order to take this position. Indeed it is a mistake, in our judgment, to ignore or lose sight of the root causes. The sooner the peoples of all the world realize what it is that brought on the war and govern themselves accordingly, the better will it be for mankind.

A California reader of The Pacific, temporarily in the East, has sent us a clipping from a Boston daily paper, which reports an address given at a mass meeting in Fanuel Hall by Chaplain Lyman Rollins of the 101st infantry regiment. Chaplain Rollins is a discerning and frank-speaking man. He was just back from the war front in France, and the hall would not hold half the people who went to hear him. The Boston daily (which one we cannot tell from the clipping) reported him in part as follows:

"The boys have asked me hundreds of times why God permitted the war to go on, why he does not stop it, and how these things can be reconciled with Christian ideals. Well, the cause of the war goes further back than any economic policy or political condition. A gross materialism, working since the Franco-Prussian war, laid hold of the Germans, and has been working out until it manifested itself in a hellish war machine. The same thing laid hold of us not long ago, manifesting itself in a different way, not in a military system, but in a commercialism that was stamping out of our lives and our souls and our society the very best that God had put into them.

"As I told an educated German, it was materialism that was responsible for German militarism and materialism that was responsible for the American commercialism which makes men mad to get rich and leads them where they will sacrifice every principle of honor and decency to get rich and have a good time. We were not far behind Germany in the materialistic sense, believe me. The German said, 'Why don't you come out frankly and say that the cause of the war is simply the fact that the world had forgotten God—that Germany, France, England and the United States had forgotten God?' I believe he was right. But I cannot but feel that God in His providence, mercy and love for us is going to use these conditions to work out a big purpose for us in order to purge the world of its materialism and its selfishness.

"God is saying to us, 'Through this war, wash and be clean.' And if we let God's purpose work out in us we are coming out a cleaner and a purer people; our individual souls will be cleaner, our nation will be cleaner, the world will be purer after it is all over. He is showing the world how far it will get from God when it goes on its own hook and not according to his plan. Frightful as the cost may be, I feel that somehow we shall come to realize that the results were worth the cost. God is overruling the selfish passions of men to create within these men something new and grand. Yet no cause was more holy and more just than the cause for which we are fighting. The bridges are burned; we must go ahead, and I tell you we are going through."

It is vain to talk of peace. Chaplain Rollins says that he believes the educated German was right about the cause of the war; but he doesn't talk peace. He knows that there can be no peace until the awful conflict is fought through. And by that time almost the whole world will be in shape for practical rebuilding on foundations less selfish than those on which the building had been going on latterly.

OUR CENTURY OF TRAGEDY AND TRIUMPH.

By Arthur Bardwell Patten.

O Century of Freedom!
O Century of Right!
Art thou doomed and damned forever
At the judgment-bar of Might?
Is thy radiant Human Spirit
Now quenched in ruthless night?

We dreamed a kindly era,
As Peace with Honor grew—
A hundred years of Justice,
Till sordid hearts beat true;
We glimpsed the People's pageant—
Democracy's review.

Are all our hopes evanished?
Does the present crisis spell
But the jangled Armageddon
Of War's abysmal Hell —
Or are these strident voices
Bold notes of Freedom's bell?

Are all the Prophets baffled,
And all the Seers belied?
Have all the Heavens faded,
And the Heroes only died?—
Or does the Cross still conquer
And crown the Crucified?

Yea, 'tis the crucial combat—
The War for War's surcease—
Beneath whose Comrade Banners,
The hosts of Right increase,
To federate the Nations
In God's impartial Peace.

So with hate of wrong undaunted,
With dauntless Love of Good,
With Faith like morning promise,
And dastard fear withstood,
We go to greet the Dayspring
Of beckoning Brotherhood.

WAR WORK MUST HAVE RIGHT OF WAY.

No one hesitates now-a-days to give right of way to appeals for war work. What ever helps to win the war, whether it be Red Cross or Y. M. C. A. gifts, or only money loaned to the government, has emphatic public endorsement and recommendation in the pulpits as well as the ordinary channels of publicity. One thing always asked concerning a new appeal is how does it relate itself to the winning of the war? Recently the representatives of the Armenian and Syrian Relief Committee made a strong presentation of their cause on the ground that saving the Armenian people meant a tremendous gain for the Allies in the future peaceful settlement of the Eastern question. To leave these helpless people to the tender mercies of Turkey was a victory for Germany. The American Missionary Association has an equally good case, for its work of mobilizing and educating Negroes and Indians has been and is of the greatest service to the government in recruiting our new army for the defense of democracy. The men who went to the Negro officers' training camp were men who had preliminary training in missionary colleges. Many chaplains and Y. M. C. A. secretaries for Negro troops were taken from our schools and churches and the United States government is now utilizing institutions founded by the American Missionary Association for special intensive training of its enlisted men of the Negro race.

Our missionary publications have been endeavoring to press on the attention of Christian people the great need of strengthening our schools in the South on account of the very great illiteracy in the country districts of the great Black Belt. But it has been hard to get the churches to realize it until army officers and Y. M. C. A. secretaries in the cantonments of Negro soldiers reported cases of Negroes so ignorant that they imagined blasting in a neighboring quarry was the guns of the Germans attacking. Hundreds of thousands of dollars were spent last ummer for the education of Negro soldiers by the United States government. You paid for it with Liberty Loans. This was only continuing intensively the work you had been carrying on for years through the American Missionary Association in its schools and colleges in the South. These schools were acknowledged in a recent government report to be the most efficient private institutions for colored people in all the Southern States. So it is not surprising that two of them, Talladega College in Alabama and Straight College in Louisiana, were selected as the centers for great regional institutions under the auspices of the National Committee on the Moral Aims of the war.

Among the Indians who have been taught and guided by the missionaries of the A. M. A., the results in a single instance are typical. At Port Berthold, one of our smaller mission stations, the Indians invested fifty thousand dollars in Liberty Bonds, raised a collection of $127 for the Y. M. C. A. and gave $50 to Armenian Relief. When we sum up all such gifts, it makes a total of ten millions in Lib-

erty Bonds bought by these aboriginal Americans concerning whom so many people seem quite hopeless. More than five thousand of these "wards of the nation" are now her defenders, many of them doing heroic work in the front lines in France. One hundred and sixty thousand Negro soldiers are now in the cantonments or in France, and their response to training has been so excellent that General Bell said of the 367th (Negro) regiment, the Buffaloes: "This is the best disciplined, the best drilled and the best spirited regiment that has been under my command at this cantonment. . . . I knew that you would acquit yourselves with the same bravery and loyalty that has attracted the attention of the world to the negro regiments in the regular army."

But with all the special military training for Negroes and Indians in the cantonments, the government is finding it necessary to send the soldiers from these backward races to special schools for the education which we ought to have put within their reach before. We have been too slow in meeting the need of these races, so suddenly called to meet the supreme duty of an American citizen, to fight and if need be die, for his country. We have not realized that we would have to call on these people to give the greatest proof of loyalty to American ideals before we had taken the trouble to teach them those ideals. But we are coming to recognize that a man who is worthy to bear arms for the defense of democracy deserves to have a share in all the institutions of democracy. After the war we are not going to forget the loyalty and heroism of the unprivileged colored races in the United States.

The Federal Council of Churches, our own Congregational National Service Commission, the Y. M. C. A. War Work Council and the Southern white communities are laying special stress on work for Negro soldiers and that civilian relief and community service among the families of Negro soldiers which is so necessary to make the work in the camps successful. Under such conditions, should we neglect the tried and efficient instrument of help and guidance and inspiration which we have used so long and so effectively, the American Missionary Association It ought to be possible to quadruple its work, to place all its resources directly and absolutely at the service of the United States government, and to send through its nation-wide installation of machinery that power which our country is now putting into the mobilization of effectives for national service.

Some have urged that we must not neglect our ordinary missionary work on account of the present special demands for men and women workers and for money to finance their war work. It is true. Our missionary enterprises are not luxuries to be cut down in a time of war. But the task of the American Missionary Association is more than a simple obligation of philanthropy and Christian idealism. It is war work. We have been carrying on a campaign of preparedness for seventy-five years. Suppose this great war for human freedom had come on when the Negroes were still enslaved and the Indians were generally hostile to the white men. Could America then have come to the defense of democratic ideals throughout the world? Without the missionary work among Negroes and Indians of the last half century we should be afraid to leave our homes unprotected while we sent our soldiers to Europe, much less expect to call on these people to give their lives freely for our safety and the safety of our civilization.

The American Missionary Association might well be made a center for great and exceptional activity in the "Americanization" movement which is now being everywhere pushed by our national government. It provides a nucleus for special intensive work on behalf of Negroes and Indians wanted in our army and navy and to civilian activities, supplementary to the army and navy as appropriate and efficient as the Y. M. C. A. and the Red Cross in their distinctive lines. If instead of cramping and pinching our schools and missionaries, we could urge them and enable them to branch out widely with special community service in the interest of winning the war, it might be said of us, as it will be of other organizations, they "are come to the kingdom for such a time as this." Would it seem necessary for two members of our A. M. A. Executive Committee and the secretary of one department of missions to resign for war work, if the churches gave to the American Missionary Association an adequate support in order to do its distinctive war work among backward races in America? An effective instrument, most strongly commended by our National Council and the United States Bureau of Education stands ready to hand to be used by the churches, if they will.

This last month before the A. M. A. Annual Meeting at Cleveland, is an opportunity to show whether you want us to go forward. Shall we mark this during the war, or do distinctive war work in line with our special opportunities, utilizing our extensive plant and the good will we have won through decades of Christian service? Our schools are factories established in many strategic places all over the community. They have been making intelligent, loyal American citizens. They can be easily adapted for much more efficient service to meet war demands. It may be that the government will be compelled to take over schools as it has railroads, express and telegraph companies in order to get the thing done. Much better if the churches will recognize the opportunity, and say to this, their great efficient organization for conserving human wastage, "We will back the institution and the missionaries of the American Missionary Association with workers and money for a large emergency war program in your special field. Many individuals are sending extra gifts of twenty-five to one hundred dollars as an expression of their confidence and their loyalty. It will take many such during this month to merely bring us out clear on the absolutely necessary work that could not be omitted. If you and thousands of others say by your extra gifts, "It is not enough merely to keep things going," we shall feel at the Annual Meeting like outlining a genuine war work program for the next year of the Association.

GEO. W. HINMAN.

21 Brenham Place, San Francisco.

THE ALL-AMERICA THEOLOGICAL SEMINARY CONFERENCE.

This conference was held in Cambridge Massachusetts about the middle of August. We condense an account in the Boston Transcript.

That the war is to produce great changes in life is recognized by the management of theological seminaries as well as by other thoughtful people. Inspired by the success of the Baptist Seminary Conference in March, President Lowell of Harvard University invited fifty-three theological seminaries and divinity schools to send representatives to a conference to consider the social and religious problems presented to the ministry by the war. It was attended by one hundred and thirty delegates. Beyond question it was the largest, the most representative, the ablest, most distinguished and most important meeting to consider the subject of training for the Christian ministry which has ever been held in America. To mingle for four days with so many men of world-wide fame, of great learning and exalted character, was in itself a liberal education.

Dull must have been the intellect which could not be stirred and sharpened by even temporary association with such a notable company of scholars. And this mental stimulus was largely accelerated by the fact that the delegates represented in a very important and even official way fifteen denominations, beside several undenominational seminaries, distributed over all parts of the United States and Canada. The views of these able and learned men assembled from such diversified conditions and environments was not only extremely interesting, but very instructive. All contributed in a valuable way to the final impression of this notable conference.

President Lowell on Tuesday evening gave a cordial welcome to the delegates from the institutions, and presented the general subject of the conference, "The Problems Which the War Has Presented to the Minister." He said in brief: The war has diminished the number of our students, but we would not have it otherwise. It has presented new problems; but the world will not end with the war. The end will bring problems more difficult than we now anticipate. The problems will be both material and spiritual. The great property losses will demand to be replaced. The great emotions caused by the war will be followed by a reaction. The clergy must be prepared to stand against the current and hold the people to highest ideals. It is well that we have met to consider how the world can be made better, mere spiritual, as a result of the war. I am glad for the spirit of brotherhood among all denominations which is here shown in the gathering of this conference representing so many religious bodies.

In connection with the Conference it is of interest to note the information given by Dr. Hood of Atlanta concerning theological seminaries and divinity schools in the United States. The number of these schools is 169, distributed among various religious bodies, as follows: Roman Catholic, 28; Lutheran, 25; Presbyterian, 23; Methodist, 22; Baptist, 15; Episcopalian, 14; Disciples of Christ, 11; Congregationalist, 10; all others, 24. In these schools are 1422 teachers and 12,051 students. The real estate is valued at $24,231,211, and the endowments aggregate $40,395,681. In the libraries are 2,720,136 volumes. Massachusetts, New York, New Jersey, Virginia and Illinois are the chief centres of theological education in the country and the great majority of the seminaries are in New England and the Middle States. There are vast regions in the South and West where there is not a single school for the training of ministers. In the distribution of religious bodies the Roman Catholics have 60 per cent of their membership in the cities, Christian Scientists 85 per cent, Jews 90 per cent, and Episcopalians 50 per cent. All other Protestant denominations have more than one-half of their membership in the country districts or smaller towns. As to geographical distribution, Baptists and Methodists are strongest in numbers in the southwest of the country, Lutherans in the north central region, Presbyterians in the east central region, Episcopalians in the north Atlantic States, Disciples of Christ in the west central region, Congregationalists in New England, and Reformed Church and Jews in the North Atlantic States. Baptists and Methodists are the only bodies which have a large following among the negroes of the South.

Keeping Up The Supply of Ministers.

One session was devoted to the very important subject of keeping up the supply of pastors for the churches. It is a recognized fact that the demands of the war for soldiers and sailors for Young Men's Christian Association War Council workers and for chaplains already has largely depleted the number of pastors available for the churches, and also the number of students in the theological seminaries, and the number who can be expected in the time to come during the war.

President W. Douglas Mackenzie of Hartford Theological Seminary presided and opened the discussion. The high-water mark of students in theological seminaries was reached in 1895, and has since been declining. But it is worthy of note that while students for the ministry in standard, or college post-graduate, seminaries have decreased, students in Bible training schools have largely increased. That is, while the number of churches in all denominations have greatly increased the supply of fully educated ministers has decreased. Men have been drawn from the ministry into academic positions, Young Men's Christian Association work, philanthropic and charitable service. The relation of educational, industrial and social life to religion has changed. In former times the majority of colleges held it a part of their business to propagate Christianity. It is not so today. Only a few of the smaller denominational colleges encourage students to think of the ministry as an occupation in life. The lowering of the standard of education for the ministry also has the effect of deterring able young men from entering a profession in which the intellectual life is below the standards of thought they desire to maintain. It devolves on the ministry to redeem its position. No one else will do it. Especially on the faculties of theological seminaries falls the greatest responsibility. After the war there will be great temptation to ordain men not fully educated to supply churches which have been long without pastors. In England this pressure is the strongest argument for the union of churches. The fully trained minister, it has been ascertained by careful investigation, has an average salary 2½ times as large as the untrained or partially trained minister. The intellectual standard in standard seminaries is as high as formerly, and it is on graduates of these seminaries that the leadership of the churches and the enlargement of the influence of the churches must in the future depend. Theological seminaries must adapt themselves to the changed conception of the ministry and recognize that all forms of Christian service should come within the scope of their constituency.

President J. Ross Stevenson of Princeton Theological Seminary urged that effective measures be taken to keep a hold on the men in military and naval service who have been partly trained for the ministry, and on those who may decide during their army service to devote themselves to the ministry after the war. One Canadian seminary has sent and is supporting a small theological faculty among the soldiers in France. A very interesting and loudly applauded point was that denominational restrictions keep so many men from the ministry. "Denominational disarmament" was called for by Dean W. F. Tillett of Vanderbilt School of Religion, Nashville, Tenn., and met with hearty approval. President Horr of Newton Theological Institute urged that the faculties of seminaries take measures to present strongly the claims of the Christian ministry on young men and boys in the local churches, and it is possible that some systematic arrangement among the seminaries may be made for this purpose.

What Studies Shall Seminaries Provide?

The subject of the Conference for Wednesday afternoon was one impossible of satisfactory conclusions. It was "The Indispensable Minimum and the Unattainable Ideal in Theological Education." It might perhaps be possible to agree upon an ideal for the training of ministers, but it would be impossible to attain it in a coruse of study of three years, or any time which could be given. As to ex-

actly what is indispensable for the training of ministers no agreement could be expected. President Clarence A. Barbour of Rochester Theological Seminary presided and opened the discussion. The war is going to bring to the doors of theological seminaries which have required a college course for admission many men who have not graduated from college but cannot be turned away with impunity. We must follow hard after the ideal even if we cannot attain it. Divinity schools in universities can offer largely diversified courses, but detached seminaries must first of all train men for the pastorate. The study of the Bible in its historical setting and spiritual interpretation and application, and the life of Christ, are indispensable. Dogmatic Church history should give place to study of the great movements of life, especially in modern times. Theology in its relation to life and the preparation and delivery of sermons are necessary. So are courses in Christian ethics and pastoral theology. Unless ministers are trained to undertand the social problems of the age, they are not educated. The minister who neglects this, fails. The association of the men in the trenches is breaking down divisions between classes, races and religions. In meeting this condition the church will regain its lost leadership. There must be men of larger education and broader views to lead the church in the days to come. The atmosphere of the seminary must cultivate men of larger vision and larger spirit. The presence of the living Christ is absolutely indispensable.

Dean W. H. Allison of Colgate's Theological Seminary, chairman of a committee of the Federal Council of churches, made an interesting preliminary report on the educational standards for ordination in various denominations. There is no agreement, but the more highly organized churches have the most definite standards. Aside from courses of study it is indispensable that a minister should have a mind and know how to use it, and should have regular methods of study. A minister must be able to present his message in a clear and convincing manner touched with emotion. He must be a preacher. That is the great calling of a minister. He must have a burning message.

Training Ministers for Diversified Service.

Thursday was an exceedingly interesting day in the conference. Both morning and afternoon the attention of the conference was directed to the obligation resting upon theological schools to provide adequate training for parish ministers, leaders in Sunday school work and religious education, teachers in theological schools, leaders in social service and missionaries. Dean George G. Bartlett of the Philadelphia Divinity School opened the discussion. President Lowell presided, Training for social service, missions and religious education is still in its infancy. Theological schools have hitherto devoted their chief effort to training men for the pastorate, but there is need for more attention in America to training scholars and orginal thinkers. It is a tragedy that the more scholarly a teacher is the further, as a rule, he is removed from close contact and sympathy with students and the churches. Training parish ministers and scholars are different lines of work. For the former ministers of practical experiences are desirable. If seminaries fail in this they fail of their chief end. The development of modern life has made necessary many changes in courses of study and methods of training for the pastorate or parish service. They should be made less theoretical and more practical. This may necessitate extending the course in divinity schools from three years to four. Arrangements should be made for practical work during courses of study. Ministers should gain some knowledge of the wonderful depth and complexity of human nature before entering on the pastorate.

Special attention was called to the fact that more than half of the people in the nation are living in the country. Much is said about reaching the masses. To do this ministers must go to the churches in the country. The future of religion depends on the cultivation of the rural churches. The war has largely emphasized the importance of the rural districts. The men for the Army and Navy are coming largely from the country. The seminaries look for their students to the rural districts, and must give greater attention to the rural churches. The training of the parish minister must be as particular and effective as is the training of men for other professions. Above all, the parish minister must be a messenger of the truth. Whatever the experiences of men and women, and whatever their difficulties, they will want someone who can tell them what is the fundamental truth at the bottom of their experience. To lead men and women into the truth, whatever may be the road by which they reach it, it is the loftiest and most sacred service of the minister of religion. Therefore is the study of theology of vital importance to a minister.

Social Unrest and Discontent.

In regard to social service it is important to note that, in spite of largely increase wages, the working men of the country were never so discontented as now. They are disatisfied with profiteering in large business, especially in supplying food and other necessities of life, and demand a reorganization of society, commerce and industry so that the people who do the manual work may have their full share of the proceeds of their labor and in the direction and control of the enterprises in which they are engaged. Ministers, if they are to gain any hold on the people, must be trained to understand the conditions of social, commercial and industrial life now, and those which are to follow the war. The theological student should have experience in community organization, co-operative action and movements for social betterment. The minister should know more about social reconstruction than the workmen of the community in which he lives and be prepared to become their leader. The seminaries have a large and enlarging field of service in this direction. The seminaries must change their attitude toward these questions. Faculties must be made up of teachers who will give their students God's message in the language and spirit of today. We are fallen on great times, and seminaries and ministers must meet the remarkable and strange conditions into which we are being introduced. The people of the new age must be held to the Christian religion. Christian missions have become an international necessity. They have been vastly magnified by the war.

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dANOTHER COMMUNICATION FROM DEACON MORSE.

Editor The Pacific:

In my article concerning the Orient my only purpose was to emphasize the fact that if we wish to preserve peace we must act wisely and justly with all nations, including the Oriental; and further that the Oriental was included in the "Fatherhood of God and the Brotherhood of man." To which all of the worth-while authors quoted by the editor in his reply to my article heartily agree. I apprehend that if there is an outcome of this war commensurate with its sacrifices, the question of being prepared for conflict will not exercise the minds of the future statesmen to any great extent; if there is not, then armed to the teeth against not only the Oriental but every people not dwelling within our borders will be the problem of the world leaders.

I do not apprehend that peace and harmony between nations any more than between individuals is promoted by

the publication of suspicions and apprehensions; in fact it has become very evident that that sort of thing has been one of the chief, if not the most potent, of Germany's agencies in producing the present world conditions, and I very much question the advisabiilty of a journal devoted to the interests of the churches taking so much space or even any space to voicing the apprehensions of future misunderstandings and reasons for war with all its horrors. I believe in the power of the Gospel of Jesus the Christ. I know that there is no other power for the salvation of the world, and with all the evidences we have of the Gospel making its way throughout the Orient, I am safe in saying that in spite of apprehensions in some quarters there is nothing in the outlook to warrant any thought that the great Oriental Nations contemplate conquest and will not be so affected by the "power of the gospel of Christ" that conflict will be impossible; but as I indicated in my former article, the outcome rests absolutely with the civilized and Christianized nations of the world. I. H. MORSE.

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Editorial Note.

This communication from Mr. Morse seems to put him and the editor of The Pacific on common ground—both evidently believing as the editor stated for himself in his first article, that this awful world war is likely to make war much less possible, and that Christian treatment of the Orientals by our people will remove all grounds for any feeling against us on their part.

As to the wisdom of giving space to what we have had to say on this matter—that is something on which there will be a difference of opinion, and we are quite willing that Mr. Morse should hold to his. Some will agree with him; others will not. Our own judgment, of course, is that these vital questions will never have proper consideration save in the religious papers, and that any people so unwise as—ostrich-like—to hide their heads in the sand in the hope of avoiding danger, is sure to suffer for it.

Not a word has been said by The Pacific at which any Japanese could take offense; the fact is, we have been making a plea for fair treatment of the Japanese, for the entire abandonment of that sort of action which naturally offends them.

If the people of this country will keep in mind what The Pacific has said in these articles, and govern themselves accordingly—as Mr. Morse says, on brotherhood principles, there will be no special trouble between Orientals and Occidentals. But there is a loud call to the churches to see to it that they do not go to sleep on their job.

BAY ASSOCIATION.

The Bay Association of Churches and Ministers will meet in San Rafael, September 10. The meeting will be a forenoon and afternoon one, beginning at ten o'clock.

"Our Work in Alaska" is the subject of an address to be given by Secretary Wikoff of the Church Building Society.

There will be a symposium on "The Church of the Future," by the Rev. Messrs. Thayer, Waddell, Farrington and Collyer.

"A Theology for the Social Gospel," the recent book by Walter Rauschenbusch, will be reviewed by President Nash of the Pacific School of Religion.

Professor Tolson will speak on "What Ought to be Our Attitude Toward German People and Government After the War."

Secretary Kelsey will speak on "The Fall Drive."

Lunch will be served for 35 cents. Boats leave for Sausalito at 8:45 and 9:45.

ARMSTRONG WOODS.

Many of the readers of The Pacific enjoyed the fine article concerning Armstrong Woods, written by Professor Buckham, and rejoiced that woods so beautiful had passed into the possession of Sonoma county and would be preserved. At the time when the county made the purchase the Rev. E. Morgan Isaac, pastor of Mission Congregational Church, San Francisco, was pastor at Guerneville. He aided in bringing this matter before the supervisors and in securing favorable action thereon. The evening of the day the deal was closed he returned from Santa Rosa to his home in Guerneville and wrote the following poem:

To Armstrong Woods.

Ye Monarchs of the Armstrong Woods,
Forget your days of gloomy moods!
Long has your doom been sounding near,
Long have your hearts been filled with fear.

For you have seen your comrades fall,
A nameless host of giants tall;
And you have heard the dreadful tread
Of woodmen tramping o'er the dead.

And then with eyes for greedy gain
The woodman entered your domain;
Your height, your form, your mighty size
Was all his greed could realize.

But others came who saw your worth
As ancient monarchs of the earth.
Historic glory you proclaim
By far beyond an empire's fame.

For this was your secluded home
When Caesar ruled in ancient Rome.
Yea, you were here in calm repose
When Alexander's fame arose.

When Homer wrote his songs of old,
And socrates his visions told,
You stood as firm as you now be
Ye great Sequoias by the sea.

And you remember well the night
Belshazzar trembled in his fright
When he saw, writing on the wall,
The hand that told the doom of all.

Some people wonder why you sigh,
But you can tell the reason why;
For there's a day on memory's page
Of ancient Cross,—of human rage.

Ye Monarchs of the Armstrong Woods,
Forget your days of gloomy moods!
You are redeemed, the price is paid;
Lift up your heads, be not afraid!

GEORGE W. DICKIE.

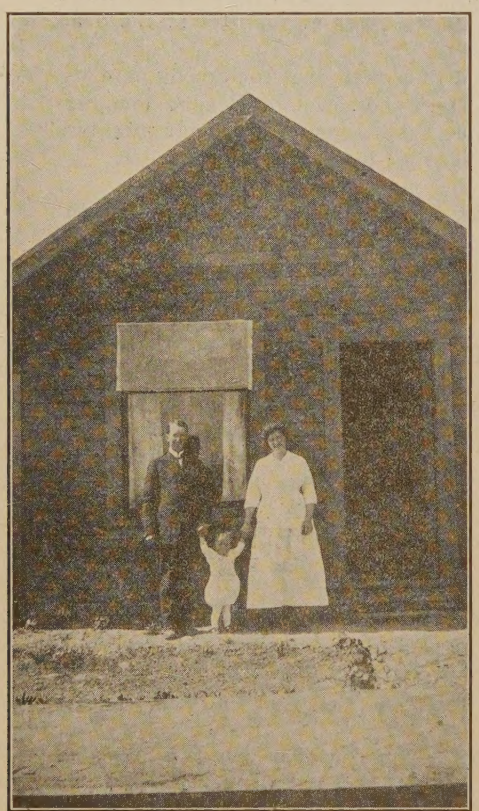
George W. Dickie, San Mateo's most noted citizen and builder of the famous battleship "Oregon," suddenly passed away at his apartments in Oakland Saturday, August 17. Since America's entrance into the war, Mr. Dickie has been government inspector of ships at the Moore Shipbuilding Company in Oakland. During part of that time he has been living in Oakland and spending the week-end in San Mateo.

In the death of Mr. Dickie the San Mateo Congregational

Church has sustained a great loss. He has been identified with the church for many years and took an active interest in its upbuilding. At one time he was its Sunday school superintendent, and president of its Board of Trustees; and at the time of his death was Senior Deacon and teacher of the Bible class. The funeral services were held at the family residence at 11 o'clock Thursday, August 22. Interment was at St. John's Cemetery, San Mateo.

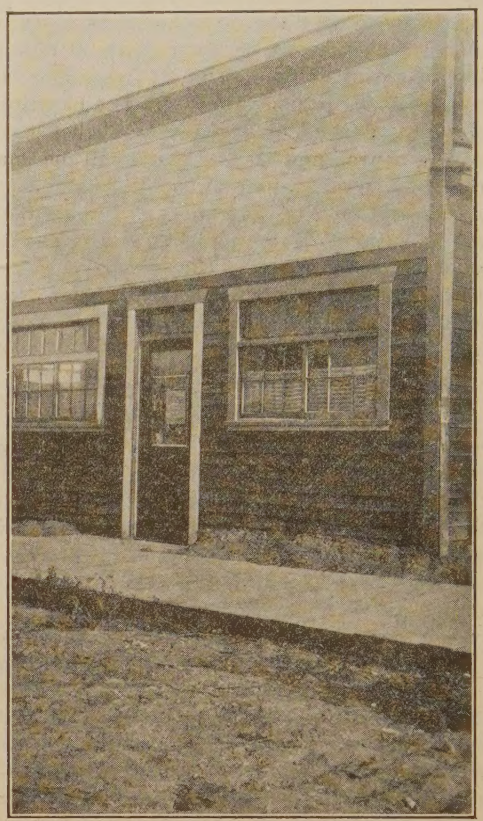
OBSERVATIONS.

It was about noon on the glorious Fourth when our steamer ceased its puffing in Anchorage Bay. Soon the lighter was at hand on which our young friend Dunstan had come to bid us welcome to his youthful parish. Once upon land, the Observer was ushered into an auto and ere long we were entering the two room parsonage where the lovely mistress of the manse bade us welcome. Lunch was eaten on the boat, so after a few minutes of rest we ventured out to see the most recent municipal enterprise in Alaska. We were too late for the parade, so hied our-



selves to the ball field where two local teams were entertaining an enthusiastic crowd in the way so dear to 20th century baseball lovers. Tho the sun was slow to hide itself, evening approached, and many were those who hastened to the Workmen's Hall that their feet might move over the glistening floor in harmony with the music of a local band. Needless to say we did not participate nor did we indeed even become witnesses of the evening gaiety, an oversight on the Observr's part, who usually avails himslf of such opportunities that he may learn somewhat of the men and women, old and young, who form a considerable part of the dwellers in the new communities.

Anchorage is a Government town, established for the purpose of building the railroad into the interior. Situated on a plateau one hundred feet above sea-level, it is regularly laid out with broad streets running one mile from north to south, a mile and one-half from west to east. Its principal thoroughfare, Fourth Ave., is sixty feet wide, made hard by gravel thoroughly packed and watered in summer time, with twelve feet wide cement sidewalks, is almost completely covered with buildings, some of them being far more than one would expect in a community so



distant from the center of life and progress. The Government has expended more than one-half million in suitable structures for its great work, and private enterprises have shown an interest equally as great. Once, some three years since, in anticipation of rapid development some five thousand people called Anchorage their home, but owing to the war and the attractions afforded by the great ship building centers, that number has been greatly reduced, probably one-half or more. This naturally gives a depressing effect, but those remaining are hopeful that post-bellum days will see many returning and others drawn there by the possibilities of highly remunerative labor and of profitable business investments. As it is the two banks have deposits amounting to nearly $750,000, and one merchant assured the Observer that last year the business of his firm was $250,000.

Anchorage, it is said, was established that work on the railroad might be carried on in two directions, southeast towards Seward, north toward Fairbanks. The partially built road extending northward from Seward was bought and the gap will probably be closed by the autumn. Northward from Anchorage the rails are laid for more than one hundred miles, opening up quite an extensive mineral area, coal and copper, some of which being now mined and brought to Anchorage for export. There is, as may be expected, a rivalry between this port and Seward. The latter has deep water and is open all the year, while Anchorage does not yet allow heavy crafts to approach its docks, and in winter the ice coming down the Susitna river clogs the passageway and renders dangerous the incoming and outgoing vessels. Because of this, many contend the exporting must necessarily be done at Seward, passing by Anchorage over the new railroad, while others, possibly as many, may

be more, feel sure the difficulties at Anchorage will be overcome and the coal and copper and other cargo will not be carried over another hundred miles by rail, but be loaded on boats docking at the new city. To this end, the Government is dredging a channel, and the hope is, suitable approach will be built and the heaviest freight transports will be loaded at Anchorage. A few having interests in both places are optimistic as to each and say Anchorage and Seward will both have a commercial life which older communities may well covet. As already implied, the interior has great mineral wealth, may yet develop extensively in agriculture, new settlements will be made, and somewhere on the line of the Government road a miniature metropolis must needs be established. Will it be Anchorage? Will it be Seward? Or may each attain an unexpected importance?

Anchorage has not forgotten the religious side of life. Five churches are already established, the Catholic, Christian Science, Episcopal, Presbyterian, and Congregational. Ours is the youngest, poorly housed, but well located. Rev. John F. Dunstan, familiarly known as "Jack Dunstan," formerly a missionary in the interior of Australia, a successor in Seattle to his suddenly deceased father, for several months our pastor in Valdez, seeing the possibilities in 1915 of the new town undertook labors under the direction of our Home Missionary Society. Tho the Presbyterians protested somewhat, he thought the promising city of 5,000 large enough for Congregational effort, and was further lured by the possibilities of the interior so soon to develop with the building of the railroad. For awhile he was greatly encouraged, conducting a Forum in one of the halls. The attendance was large, and great interest was manifested in his services. He in connection with another earnest brother held some evangelistic services and more than one came into the light. Had the community continued in its material prosperity, he by this time would doubtless have been well housed, but the great exodus of people brought discouragement to him and his flock, as well as to the other churches. Yet he and his faithful wife stand by the stuff, hopeful of business revival and a large influx of reliable citizens. From various sources come words of praise for his devotion to the work, and business men are loud in their commendation of him for his humble labors and for his democratic simplicity. There is no one whom he would not help, and no iniquity he would fear to condemn. Unfortunately thru the coming of a son, and the rather unusual strain of a pioneer parish, his good wife needs a rest and it may be in the autumn they will seek relief temporarily at least from pastoral services and find respite with friends and relatives "in the states." A promising young man of the Methodist persuasion is a member of our church, and much in sympathy with Mr. Dunstan's work, is ready to have the mantle of this Elijah fall upon him, and if the Home Missionary Society approves, will take complete charge of the work. The membership, not large, is united and firmly persuaded our church must continue. At the same time the conviction is equally strong that we can never win with our present equipment. Tho our location is all that can be desired, and the lot is owned by C. C. B. S., people are hindered from coming to the uninviting structure which we call a church. Accordingly hope is entertained that the $1500 additional promised by the Building Society will be equalled or exceeded by the friends of the enterprise and at no distant day a little edifice will be built, with a bell in its tower, the first in the community, and doors open twice on the Sabbath inviting men and women to worship the Lord in his sanctuary and praise Him in the temple of His holiness. Thru the Sunday Schools of the land money has been given for the Anchorage parsonage. The little two-room structure needs enlarging, and once the church is made modern and inviting, considerable should be expended on the manse, making it convenient and comfortable and giving assurance to the pastor and family that they need never seek a new parish because of unlivable quarters provided at Anchorage. 'Tis trying at best in these pioneer communities, but men and women there are consecrated in mind and heart and hand who are glad to labor untiringly in such places, and the least the denomination can do is to see that the manse averages with the houses of those who are united together in a church for the furtherance of the gospel of Christ.

OBSERVER.

A NOTE FROM SEATTLE.

Dear Pacific:

I notice in your paper of the 15th of August that you say under "Chronicle and Comment," "The Rev. Hugh Donald Ross, pastor of Plymouth Church, Seattle, has been called to one of the Congregational Churches of Pittsfield, Massachusetts." And further you say: "Mr. Ross has been spending his vacation in New England."

Permit me to make these corrections: Rev. Hugh Gordon Ross (not "Donald"), has received and accepted a call to the First Congregational Church of Pittsfield, Massachusetts, and his letter of resignation of the Plymouth pastorate was presented to the church on Sabbath morning, August 11th and accepted by the church at the midweek meeting on the Thursday following. Mr. Ross spent the most of his vacation at Asilomar, California, where he

gave several lectures. His resignation is to take effect September 15th.

Mr. Ross leaves Plymouth to the very great regret of a large majority of the members of the church for he has proved himself to be one of the very strongest preachers of the city. S. G.

Seattle, August 24.

NOTES AND PERSONALS.

The Rev. Huber Burr has been making a tour of the Y. M. C. A. stations in France and speaking to the soldiers.

The Rev. N. F. Sanderson, pastor of the East Bakersfield Church, has taken up Y. M. C. A. work at Camp Fremont.

The Rev. Dr. Stauffer, pastor of the First Congregational Church, San Francisco, returns from his vacation this week.

The Rev. Mr. Gillespie, pastor of Bethany Church, San Francisco, has taken up work with the Y. M. C. A. in the cantonments.

Prof. A. D. Bissell of Claremont, California, will speak at the next Monday meeting of the ministers in San Francisco on "The Meaning of Music," with illustrations on the piano.

The Pilgrim Press has put forth a book to be heartily commended—"The Interpreter," sermons by Dr. Washington Gladden. One of the editorials in The Pacific this week gives considerable of the thought in one of the sermons. There are fifteen in all—everyone well worth reading. Among the topics are, The Great Adventure, The Call of the Kingdom, Worlds in the Making, Put First Things First, The Lord God is a Sun. The price of the volume is $1.50. Postage 12 cents.

LOS ANGELES NOTES.

One month's trial of the Civic Forum at the First Church on Sunday evenings, under the sympathetic, alert and sagacious leadership of Dr. Willard, and backed by the Brotherhood, while the trustees had voted their approval and a measure of financial aid, has seemed to prove that it was needed in this community. Steadily increasing attendance, hearty singing of popular songs from the screen, informing addresses on vital topics of the day, and readiness to ask questions from the floor, all attest a real interest in the movement to provide for a courteous exchange of views among individuals and classes who had drifted rather far apart in their thinking, but who must get together for social service, if this country of ours, even after peace shall have been won through the victory of democracy, is not to be further torn and drained of some of its best manhood.

Plymouth Church, which released its pastor, Dr. George A. Andrews, for six months of war work as a speaker under the Y. M. C. A., is moving forward strongly, with large attendance at its services, and the woman's guild keeping at work right through the summer heat instead of taking the usual vacation of two months. This church has always maintained an atmosphere of harmony, but it appears to be especially united now through its spirit of self-sacrifice and patriotic service, and greatly enjoys the ministrations of its acting pastor, Rev. Selwyn Evans, who recently came from Australia and with his family is making his home among the people.

Rev. Stanley Ross Fisher, formerly pastor of the Church of the Messiah, but who went from Fall River, Mass., for work overseas in the musical training of our soldiers, is temporarily at Bournemouth, England, in the beautiful home of a wealthy family whose head, Mr. Allen, died in South Africa in 1914, while the eldest son was killed in Mesopotamia in 1917, the second son, is now in a hospital in Ireland, and the youngest just turned eighteen, is leaving for France, and a daughter is driving a truck in a near-by camp. The other daughter is the only child at home, and Mr. Fisher writes: "These two English gentlewomen, used to twenty servants before the war, have only one, a woman who comes in to cook by the day. And they take entire care of this great house of thirty-two rooms, doing all the cleaning and chamber work themselves. The daughter goes to a hospital for work every morning, and toils in the garden all the afternoon and evening. Mrs. Allen goes every day to the Y. M. C. A. canteen and works; and her home is open all the time to American soldiers, who stay from two days to three weeks. It is perfectly marvelous! It can only be explained on the ground of a perfect and entire devotion to a holy cause.

"Am mighty sorry I can tell you nothing as to the details of my work. There are reasons why the censor would not allow it to pass."

FIRST CHURCH, PASADENA.

Pasadena First has maintained a good morning congregation during the summer. Rev. Fred Staff of Colorado Springs supplied during July, and for the first three Sundays of August the supplies were Rev. J. H. Lash, Dr. R. R. Meredith and Rev. J. A. Voris, of the Army Y. M. C. A. News having recently come of the conferring of the Croix de Guerre upon Mr. George Wm. Hall, son of Dr. and Mrs. George E. Hall, for special bravery on the field, the Sunday school last Sunday held a special recognition service. The design of the decoration had been worked out in flowers—red bands across a bar of green—and patriotic songs were sung and the Boy Scouts gave the salute to the service flag, honoring the fifty men on the Honor Roll, five of whom have been at sometime secretaries of the school.

LAKE AVENUE CHURCH, PASADENA.

The pulpit of Lake Avenue Congregational was supplied Sunday by Rev. George F. Mathes of San Bernardino. In his opening words he stated that he had peculiar interest in the Lake Avenue Church from the fact that he succeeded Rev. S. G. Emerson at Perris when the latter became pastor at Lake Avenue, and nine years later followed Rev. James H. Lash at Rialto, when Mr. Lash assumed the pastorate at Lake Avenue in Pasadena. Mr. Mathes preached an interesting sermon on the Power of Christianity from the words: "By their fruits ye shall know them." Next Sunday the pulpit will be filled by Dr. R. R. Meredith.

REV. F. M. AND MRS. WASHBURN LEAVE SUISUN.

On Tuesday evening, August 20th, the largest gathering ever known in the church life of Suisun gathered in the Wednesday Club, to say "Goodbye" to the Reverend Washburn and wife, who after seven years of successful work left for new lines of work.

The Club House was taxed to its capacity to accommodate the friends of "The Washburns."

All creeds and denominations were represented.

The Town Council came in a body. Lawyers, doctors and schoolteachers all joined to express their appreciation

for the good done by the Rev. and Mrs. Washburn. Mayor C. E. Mayfield spoke in behalf of the town, expressing the regrets of the people in their loss, also their appreciation for the co-operation and the broadness of mind in the community life, for the part he took as a citizen.

S. R. Barnett in behalf of the press and schools told of the seven years of courteous consideration Mr. Washburn had given them, making their work a pleasure. He emphasized the promptness of notices given to the press.

Mrs. Edward Dinkelspiel represented the Wednesday Club, expressing their appreciation of the kindly interest in the club life. Also for his assistance when speakers failed to keep engagements. Mrs. Trueblood represented the Rer Cross. Mr. Washburn being a valued member of the Executive Board.

The Rev. McAllister of Fairfield Methodist Church told of the brotherly feeling existing between the churches. How Mr. Washburn had helped to encourage him when building the new church in Fairfield, of Mrs. Washburn's part in the dedication, and how the going away of this brother and his good wife was a great loss to the whole community. Mrs. McAllister in behalf of the W. C. T. U. told of the good Mrs. Washburn had done in her noble work; not in our little town alone, but in the county, also the State.

In behalf of the Ladies' Aid, Mrs. J. J. Finney presented a cut glass service set.

Refreshments were served and all joined in wishing the Reverend and Mrs. Washburn the best of success in their new field, all expressing a wish for them to return again and make their home with us again. All have been made better for having had them in our lives.—B.

Woman's Board of Missions for the Pacific.

Women's Board of Missions for the Pacific.

Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

The Wednesday morning prayer meeting was held on Tuesday this week in order that we might have with us as guests the large group of missionaries who were sailing on the "Shinyo Maru" the following day.

Mrs. Peck of South San Francisco led the devotions bringing out such truths as these: "Many stumble at the very beginning of the quest for God because they are sure that finite mind can never know the Infinite. While we do not know what electricity, ether, electrons and life itself are, we know them well in their relationship with our needs. So we may know God. Deep beyond deep in him will be past our fathoming, but what God means in his relationships with our lives we may know gloriously."

After many individuals, interests and aspirations had been remembered in prayer by most of those present, we heard from Mrs. Bennett of Japan who spoke of her field in Tottori, some of the problems it presented and of the popular kindergarten which has a waiting list throughout the year. The Japanese mothers themselves have risen to the need and subscribed money for an additional building. Our cabinet of curios received some valuable articles which Mrs. Bennett leaves with us as she sails. They will be on exhibition at the Annual Meeting.

Miss Waterhouse, our own missionary, returning after an emergency furlough then spoke of her pleasure in the work at the Doshisha where she is teaching English and working with the young women during this her last year at the Language School. The girls have a society all their own with a yearly program of activities modelled after that of the older women. This is the burning question agitating them just now, Shall interested but non-Christian girls be admitted to active membership?

Two young women, Miss Thomas of the Woman's Board of Missions and Miss Patterson, who goes to teach in the school for the children of missionaries in Peking, told of their reaons for going to China.

Such seasons of fellowship are rare privileges which we wish we could share with all of the branches. Never think of being in the bay region without calling at headquarters. There is almost sure to be something interesting going on!

THE PROGRAM OF THE ANNUAL MEETING.

Advance knowledge of a meeting's program is often valued that one may discover the uninteresting portions and thereby avoid boredom by staying away. Let it be stated right here that dull sessions of the annual meeting will have the same place in the scheme of existence as the core of the apple of the small boy who was asked by his hungry-eyed companion, "Say, Bill, gimme the core?" And Bill replied emphatically, convincingly and inelegantly, "There ain't goin' to be no core."

To tell what you might profitably skip during the four sessions, beginning at 2 o'clock Tuesday afternoon and ending Wednesday afternoon at 4, of September 3 and 4, would be an impossibility—but here are some of the things which it would be a real loss to miss:

The address of the President, Mrs. Ernest A. Evans, at the opening session Tuesday afternoon at 2 o'clock. This is the first annual meeting since Mrs. Evans was elected to her high office on the Board. At all times messages from our President have come with inspirational power and a force which reveals the deep-down fundamental truths on which they are based. No such favorable opportunity for her to meet with an extended representation of the entire W. B. M. P. can be secured at any other time; we will find it a privilege to hear from her in a heart to heart talk the high ideals and purposes which she cherishes for the members and work of the Woman's Board of Missions for the Pacific, and it will be of immeasurable benefit to both Mrs. Evans and ourselves to breathe the spirit of sympathetic co-operation which the occasion will create.

Following Mrs. Evans' address will be a presentation in new and interesting ways of some things which have been accomplished during the year, advice as to effective methods of work, and pictures of life in other lands by those just returned from the field.

At the close of the Tuesday afternoon session, between five and six, Mrs. Charles S. Nash will tell stories to girls and boys in the reading room; many grown-ups are hoping that the room will be large enough for them to squeeze in and enjoy Mrs. Nash's rare gift of narration. Story-telling is a wondeful factor in missionary education and should be cultivated in every Sunday school.

At 6:30 comes the time of fellowship and good cheer about the dinner tables. You see there will be no need to hurry home for dinner and then rush back for the evening meeting. The men of the family can come directly to the church to share in the sociability and hospitality, and be toned up by the sallies of toastmaster and speakers.

Tuesday evening's program will be bordered at the beginning and the close by features somewhat dramatic and spectacular. The address will be given by President James A. Blaisdell of Pomona College, whose subject is "An Expedition into Interracial Brotherhood."

On Wednesday morning, beginning at 10:00, a number

of speakers of proved ability will present phases of mission life and mission study. This session promises to be of unusual interest. Those who heard Dr. Ralph B. Larkin's presentation last year of the study book will be pleased to learn that he has kindly consented to review this year's book.

At 12:00 Dr. John Wright Buckham will lead in a noontime meditation—subject, "The Power of Christ to Reconstruct Human Life."

After luncheon, which will be served at the church, addresses will be given by Mrs. E. R. Wagner, Foreign Secretary of the Board and Mrs. A. C. Posey. These names of themselves are an assurance of an interesting hour and a large attendance. The session will close with a patriotic and missionary musical feature of tender consecration.

Bear in mind that visitors from out of town are especially invited to attend this annual meeting and to be the guests over night at our homes. Those hoping to come are asked to send their names as early as possible to Mrs. J. P. Prutzman, 1835 Sixty-third street, Berkeley.

* * * * *

The material for missionary education in the Sunday schools, prepared jointly by the American Board and the Board of the Pacific is ready for delivery at headquarters, 417 Market street, San Francisco. The secretary of Literature pronounces it more fascinating than ever, and is anxious that superintendents send in their orders early.

The Methods Corner.

SUGGESTIONS AS TO HOW TO DO THINGS.

By Rev. E. A. King, San Jose.

In response to a number of requests for information we will state a few things that the pastor can do to help along the movement for morally clean communities. The War Department is taking up the task of educating the soldiers and sailors on the sex question in this country and in France. In addition a movement is on foot to educate communities by lectures and the circulation of literature.

Anyone interested should write a letter at once to Lewis Michelson, M. D., Director of the Bureau of Venereal Diseases, 512 Underwood Building, San Francisco, Cal. Dr. Michelson will co-operate by sending you circulars for free distribution and also arrange to send you a lecturer. The Bureau has a very wonderful moving picture film entitled "Fit to Fight." This deals in a perfectly frank, natural, and very powerful way with the problem of venereal disease. It is very probable that you could get the use of this film for community educational work. Try it and see what can be done.

* * * * *

Since the government has undertaken to banish venereal disease from the army and navy and is calling on the communities to co-operate any pastor can now take up the sex education propaganda in his church without apology or hesitancy. Call a meeting of fathers and talk it over with them. Get pamphlets from the Bureau and distribute them, find a Christian woman doctor and have her talk to the mothers. That will start things any way.

* * * * *

A very illuminating book for this present crisis is "Prostitution in Europe," by Abraham Flexner. (The Century Co., N. Y.) This book proves the inadequacy and failure of segregated vice as practiced in European countries. If you want to study up on the matter yourself get "Reproduction and Sexual Hygiene" by Winfield S. Hall, M. D. (Wynnewood Publishing Co., 2421 Dearborn St., Chicago) By all means read chapter VI, Vol. I. "Adolescence," by G. Stanley Hall. (D. Appleton Co., N. Y.)

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Helps By the Way.

"I Will Lift Up Mine Eyes Unto the Hills."

" 'Tis a good thing sometimes to be alone—
Sit calmly down and look self in the face,
Ransack the heart, search every secret place;
Prayerful, uproot the baneful seeds there sown,
Pluck out the weeds ere the full crop is grown,
Gird up the loins afresh to run the race,
Foster all noble thoughts, cast out the base,
Thrust forth the bad and make the good thine own.
Who has this courage thus to look within,
Keep faithful watch and ward, with inner eyes,
The foe may harass, but can ne'er surprise,
Or over him ignoble conquest win.
Oh, doubt not, if thou wouldst wear a crown,
Self, baser self, must first be trampled down!"

✣ ✣ ✣

"Many a complaining life would be changed into music and song by a journal of mercies. Many a fear can be dispersed by a ready remembrance. Memory can be made the handmaid of hope. Yesterday's blessing can kindle the courage of today."

✣ ✣ ✣

We can begin even now to wear the flowers of Paradise. We can begin even now to furnish our minds with lovely thoughts and memories. We can have "the mind of Christ."—J. H. Jowett.

✣ ✣ ✣

Let us accept the will of Christ as our law, the spirit of Christ as our light, and the love of Christ as our daily inspiration. So may we spend our days in the greatness and gladness and gratitude of our faith and steadily serve our fellows by what we say and do and are.—Raymond C. Brooks.

✣ ✣ ✣

Many people are striving who are not abiding. They live in a manufactory; they do not live in a house. They are trying to make something instead of to know somebody. "This is life, to know Thee." When I am related to the Lord Jesus, when I dwell with Him, love is as surely born as beauty and fragrance are born when my garden and the springtime dwell together. If we would only cultivate the fellowship of Jesus, everything else would follow in its train—all that gracious succession of beautiful things which are called "the fruits of the Spirit."—Jowett.

✣ ✣ ✣

We yield ourselves readily to a religion which makes comparatively slight demands; but we shrink back from a leader like Jesus Christ, whose message is so intensely personal, so thrilling with an infinite self-sacrifice, and so insistent in bidding us to cleave to him as a branch cleaves

to the parent stem. That is the enduring reproach of Christ, that makes men inclined to hide their faces from him. He offers too much—he asks what it searches a man's soul to give. He claims the utmost loyalty of love and daily fellowship and dependence. That is costly. That demand is a perpetual searchlight upon one's honesty and sincerity. * * * There are other religions not so uncompromising. But this the only religion of Jesus Christ. This is the faith that has subdued the world. This is the faith that can give even us the victory, and set us one day without blemish in exceeding joy in the presence of God's glory.—Henry Kingman.

✣ ✣ ✣

God is so good—He wears a fold
Of heaven and earth across his face,
Like secrets kept for love, untold;
But still I feel that his embrace
Slides down by thrills through all things made,
Through sight and sound of every place.—Mrs. Browning.

✣ ✣ ✣

"A voice is in the wind I do not know:
A meaning on the face of the high hills,
Whose utterance I cannot comprehend;
A something is behind them:—that is God."

✣ ✣ ✣

We need a Living Christ, and a Living Christ we have. The Church sometimes longs for one of the days of the Son of Man; the disciple wishes himself back in the days of the Galilean companionship; but it is not the visible tangible Christ who is most real, most personal, most vital, but the Christ whose spiritual presence and power are vitally felt. It remains for the Church to realize this, to cease thinking of the Christ merely as a historic person, or as an exalted heavenly being, and to find in him the vital nearness and reality of a Living Lord. With such a living Christ in human life all best things are possible; they are certain. We may be of good cheer. The Living God is on the throne. The Living Christ is in the world.—John Wright Buckham.

✣ ✣ ✣

O Life that breathest in all sweet things
That bud and bloom upon the earth,
That fittest the sky with songs and wings,
That walkest the world through human birth;

O Life that lightest in every man
A spark of thine own being's flame,
And wilt that spark to glory fan,—
Our listening souls would hear thy Name.

Thou art the Eternal Christ of God,
The Life unending, unbegun;
The Deity brightening through the clod;
The Presence of the Invisible One!

—Lucy Larcom.

✣ ✣ ✣

Lord, I should not like to think that to any child of thine this world is a battle between cloud and sunshine. It is not enough for me to believe that one day thou shalt say, "Let there be light!" No, my Father, rather would I have my solace to be, "This is the day the Lord hath made; we will rejoice and be glad in it." When I stand under the cloud I would feel that to other eyes, to thine eyes, the cloud itself is clearness. I would feel that the cloud is a part of the Transfiguration glory—that my shadow is another's sunshine, that my night is Thy morning. I would feel that even while the rain is on the river the sun is on the hill. I would feel that there are showers that belong to the shining, mists which are appropriate to the morning, minor chords which are inseparable from melodious cadence. I cannot rest in a love to come, in a light to come. I cannot believe in the suspension of thy music, in the silence of thy voice. Sometimes in the dense darkness I lie down to sleep in what I deem a trackless desert. Men say, "God will bring thee home tomorrow." Nay, my Father, rather do I hope that when I wake tomorrow, I shall find that all the night I have been lying at thy palace door.—George Matheson.

For The Children.

THE QUEEN OF AN OLD-FASHIONED GARDEN.

"I hate this old, ugly garden," Rosebud complained to Mother Bush one morning as she opened her eyes and gazed on the flowers around it.

"Why, my child," Mother Bush answered, "I 'm surprised to hear you say such things! You're only a tiny bud and should not begin to grumble thus early in life."

"I know I'm young," Rosebud answered, "but why did you choose such an unsightly place for me to grow in? I'm not an old-fashioned flower; I want to grow in some one's front yard, or grace some vase in a beautiful yard, or I don't want to stay here where I'm not appreciated."

"You've forgotten the gardener, Rosebud, child," Mother Bush answered, and the dear little cripple boy who comes to visit us every day and praises your beauty."

"Yes, I had forgotten," Rosebud replied, "but still I'd like to leave this old-fashioned garden."

"Good morning, Rosebud," modest black-eyed Susan exclaimed softly. "Your exquisite perfume awoke me."

"And you awoke me, too," laughed Verbena.

"I think its delightful to be awakened every morning by such a fragrant odor," interrupted Sunflower.

Rosebud proudly lifted her head a little higher and gazed at her companions in astonishment.

Why, it wasn't so bad, after all, to grow in a garden of old-fashioned flowers, and receive the admiration she did, even though she was grouchy. "Maybe it would be as well to smile and endure the place," mused Rosebud. Then a little wind came through the garden, and Rosebud put on her best smile, swayed to the right and to the left, and all the flowers of the garden began to whisper among themselves of the sudden graciousness of their favorite.

Suddenly there were voices in the garden and Rosebud fluttered her petals, for she recognized the voice of the cripple boy as one of the speakers.

"I want to show you the queen of my garden," the little boy was saying

"Oh, you beautiful thing!" the visitors cried in admiring tones, caressing when he reached Rosebud. "Here she is."

Gently the stranger touched the delicate stem upon which Rosebud reposed, the flower, and turning to her companion she said:

"Of all your flowers, I'd like best to wear this rose. Of course, I know it wouldn't last long, but when it fades I could toss it aside."

"Toss my rose aside!" the little cripple exclaimed. "Toss the pride of my garden to the streets where it would be trampled down! I couldn't let you do that, because I've been working for three years to perfect this rose, and now that it has bloomed I am going to let it grace the garden as long as it is beautiful, and when it begins to fade I am going to plant it so that it will grow into another bush, and some day in this manner you will see a whole row of beautiful roses growing in my garden."

The speakers moved on, while the old-fashioned flowers gazed on their queen with adoring eyes, for never before had she smiled so sweetly upon them. And as the voices died away in the distance, Rosebud cuddled closer to her mother's side.

"O mother," Rosebud whispered, "I'm so sorry I complained. I didn't know how fortunate I was to be a single rose in a garden of old-fashioned flowers."

"It's an opportunity, my child," Mother Bush replied.

"I realize it, mother dear," Rosebud answered, "and from now on I will take advantage of the opportunity and try to live up to the beautiful name my companions have given me, and I'm so glad it is I, mother, who bears the name, 'the queen of an old-fashioned garden.' "—Alice L. Whitson in Queen's Gardens.

DOUBLE TEN.

There's something that vexes you, laddie,
I know by the flush on your cheek;
But just hold your temper a moment
And count double ten ere you speak.

There's some one has angered you, lassie,
I know by the flash in your eye;
Perhaps you can answer them sharply,
But count double ten ere you try.

For words, dear, like horses, need reining,
Or else they will fly off the track;
And words that escape once, remember,
Can never be coaxed to come back.

So, hearken to me, little lassie,
And laddie with anger-flushed cheek;
Remember the maxim I give you
And count double ten ere you speak.

HOW ONE BOY WAS CURED.

"I don't know what to do with my little boy," said Willie's mother. "He hasn't been well, and the doctor told me to take him to the seashore and let him play all day in the sand. But how am I going to make him play when he does not feel like it? He hides from the merry children and sits and mopes by himself."

"I know a prescription that is much better than your doctor's," said a strange lady sitting by.

"What is it?" asked Willie's mother.

"Call him, and let me try it," said the stranger.

"Will! Oh, Will! Come here a minute, my son," called his mother.

Will got up slowly, leaving his bucket and spade in the sand. "They are just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing.

"Will," said the strange lady, brightly. "If you are not too busy, I wish you would help me."

Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.

"You see that yellow cottage way off there " asked the lady. "It is about a mile up the beach. There is a lame boy in that cottage, and I want to send him an orange; will you take it?"

"Yes, ma'am, certainly," said the small boy.

"And Will,' she continued, "if you can do anything to amuse or cheer him, it would be a good thing, you know; he can't get out of the house by himself; but he might with you to help him."

Will was done moping. He forgot about himself in doing things for lame Lucien. The strange lady's prescription worked wonders.

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